Decemb. 22. 1646.

HAving with great content viewed these *Golden Sands* gathered upon the shores of that Chrystal stream, the Holy Scripture: I cannot but more then approve, much desire, they should be coyned into currant money, for the enriching of the Saints with a further knowledge of the Free grace of God, and of their own happinesse in the enjoyment of such a Treasure.

Ioseph Caryl.

Χρυσάμμοι

Golden Sands:

OR,

A few short HINTS about the *Riches* of *Grace.*

Begun to be opened from the words of the Apostle, in *Ephes.* 2. 7.

That in the Ages to come, He might shew the exceeding Riches of his Grace, in his kindnesse towards us through Christ Iesus.

PART. I.

Dedicated to the Royal Bud of our English hopes, Princesse ELIZABETH.

By JOHN BACHILER, *M. A. sometime of Emmanuel colledge in Cambridge.*

Job. 22. 23, 24. *If thou return to the Almighty — Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.*

In minimo est magnum. Lemn. de gemmis.

LONDON,
Printed by *R. W.* for *Giles Calvert*, and *Henry Overton.* 1647.

Golden Seeds:

OR,

A few Short HINTS

about the Riches of Grace.

To The

Royal Bud

Of our *English* hopes,

PRINCESSE

ELIZABETH.

May it please your Highnesse,

WHen *Providence* gave me a *call*, (so *strong* and *urgent*, that I could not withstand it) for a few dayes to exercise my mean Abilities

About *Septemb.* 1645.

at *Court*; such was the *acceptation* which then I found both from your *Highnesse*, and your Honourable *Attendants*, that altogether unexpectedly, through your undeserved *goodnesse*, I was received into your Presence with an eye of *favour*.

Since which time, (I must needs confesse) I have endeavoured *so* to carry it, that I might not in the least, draw a just *suspition* upon my self, of being troublesome or intrusive through an *uncomely insinuation*: but find-

finding, on the other hand, that this my *modeſt* forbearance hath not a little hazarded the interpretation of *neglect* (a crime towards *ſuch* a Princeſſe almoſt *unpardonable*) I have reſolved for time to come to deliver my ſelf from *this danger* alſo. Where *Eſtrangednesſe* from Perſons both greatly *eminent*, and eminently *vertuous*, (a *rare conjunction*) is rather diſtaſtefull than pleaſing: He cannot be faithfull either to God's *intereſt*, or his own, that is not carefull to avoid

his being charged with it. And therefore having so *good* an argument to plead for me, I shall be the better able to bear censures, especially in *this* present service, wherein I do but answer some *intimations* given me, by which I find that *this* way, rather then by *written Papers*, I shall most conveniently become officious, both to your *commands* and your *good desires*; the *forward piety* whereof in such *tender* yeares, I cannot but with joy declare. Indeed the A-

postle

postle tels us, *Not many mighty, not many Noble are called.* i. Few *Great* ones prove *good*; but me thinks your *Highnes* should be one of *those Few*: What mean else those *golden* speeches, which in my own hearing you have sometimes uttered, *That you prefer Grace to Greatnes, because you know 'tis the only way to Glory.* That *beggery in this world is much rather to be chosen*, on condition to be a *Queen* in *Heaven*, then *here* to be a *Queen*, and not come *thither* at last. Which 1 Cor. 1. 26

brings to my remembrance *that* passage also, which I observed at another time to fall from your *Highness*, when your favour admitted me to stand by, whilest you read the 24. of *Matthew*. Besides the *streines* of *pure wit* which ever and anon came *sparkling* from you, in your *pretty critical doubts & queries*; coming to these words, *Two women shall be grinding at the mill, the one shall be taken, & the other left*: vers. 41. Your *Highnesse* here made a pause, uttering these words, *I think*

she

she that was left, was the worst; and then presently added, *I wish I might be the woman taken!* If these things be *in* you, and *abide*, how *sweet* a mirth will it be to *Angels!* yea, and how *welcome* newes to all true-hearted *Protestants*, in whatsoever Kingdom!

The *reports* that are abroad already in the just *commendations* of your *Highnesse*, have set *thousands* on work to *pray* for you, and engaged as many *thousand hearts* to *love* you.

That *diligent attention*

which

which you are wont to yeeld unto the *preaching* of the *Gospel*; that *encouragement* which you give unto the *Preachers* of it; yea, and that which is a great deal more, that *careful industry* which you seem not a little to take *delight* in, whilst you not only *write* down every Sermon as it is *presently delivered*, but at *special* times are wont to *pick* out the *choisest* sentences, and transcribe them into a Book *on purpose*, with your *own* Royal hand; how great a comfort must

Oh may they be written also with indelible characters in your Royal heart!

must it necessarily be, both to your *godly* and *learned* Chaplain, and your *Religious* Tutresse! Verily, if *still* you *proceed* on farther, if you *continue* so *faire* a progresse in *this* so blessed *path* which you have begun to walk in; Will it not turn *all* eyes upon you with *veneration?* wil it not fill *all* mouths with *pleasant* discourses of you? and after a peculiar manner render those who shal have the priviledge of being *neer* unto you, not only *willingly*, but *ambitiously* obsequious? Yet

Mr. *Torshel*

The Lady *Southcot.*

Yet (*sweetest Princesse*) you will not be *offended* with me, if by way of *caution* I reminde you of that *excellent* Advice, which your *prudent* and Noble *Governesse* sometimes instructs you with, *viz.* That in *all this, you take heed of affectation, and vanity*; striving rather to be like unto the *Kings daughter*; who was *wife* to *Solomon*, a type of Christ, *All glorious within*; and *to put on the ornament of an humble minde, which is in the sight of God, of very great value.* Pride and hypo-

The Courtesse of Northumberland.

Psal. 45. 13.

1 Pet. 3. 4.

criſie have ever proved, as *fatal*, as they have been *incident* to great perſons: which I heartily wiſh, may frequently be the *ſerious* meditation of your Highneſſe, eſpecially in *after-times*, as you ſhall increaſe in the years of diſcretion: *Fore-warned, fore-armed.* Flatterers will not be wanting, (you may expect) to do you wrong; and your *own* heart, in all likelihood, will be as *all* hearts are, *apt* enough to hearken to them: ſo *pleaſing* a thing is it naturally, to be de-

ceived

ceived in *this* kind. For the preventing whereof, *Faithfull & plain-dealing* Servants, especially such as are as well *wise*, as *godly*, will be your *Highnesse* best friends; Such, of all others, you shall do well not only to *make choise* of, but to put the *marks* of your *favour* on, and *oblige* them to you with more then *ordinary* respects. You are now a *goodly fragrant Rose*, and but *newly blowne*; What pitty would it be that for want of *such* about you, any *Canker* of vice should be suffered

to

to *eat* up your *blossoms*, or any Worme thereof lie *gnawing* at your *root*! That *Divine spark*, or *little Ray* of *GOD*, I mean the *Immortal soul* within your Royal breasts; me thinks I see how the very *Heavens* court it, yea, and how God himselfe is in a manner *enamoured* on it! Why therefore should any thing *below* the Heavens or *lesse* than *God himself*, be thought *worthy* of it? The riches, glory, and greatnesse of the *other* World, participations and fruitions of Blisses *there*,

Prov. 23. 26. *Give me thine heart.*

there, are the only *proper* objects of an *intellectual* Being. And this, were there no other Arguments to prove it, yet is most invincibly demonstrated by those *inbred vehement* desires, and motions, with which the *Noble* Mind (like an *Empresse*, scorning the unworthy meanesse of *sublunary* things) in a perpetuall restlesnesse *naturally* ascend's to that *original* & *highest* good from whence it *once* descended. The consideration whereof, most of all prevailed with me,

to

to take the *humble boldneſſe* of preſenting this little offering of *Heavenly Treaſure* to your Highneſſe, *Graced* (as it is) and *protected* with your *Highneſſe* own *ſacred Name*.

Sacred, 1. in Scripture ſtory: For it was *Elizabeth*, that *was righteous before God, walking in all the commandements and Ordinances of the Lord, blameleſs*; it was *Elizabeth*, that was *filled with the Holy Ghoſt*, when ſhee bleſſed the Mother of *our Lord*, & had a *Babe leaping in her wombe for joy* at the firſt newes of *Him*. And

Luk. 1. 6.

ver. 41, 42

ver. 44. ἐσκίρτησε ἐν ἀγαλλιάσει τὸ βρέφος.

σκιρτῶν, de iis dicitur qui præ nimia lætitia non possunt se continere, quin varios gestus edunt, hinc & illinc subsilientes.

And verily, should ty
dings from *Jesus Chri*
at any time occasio
Heavenly dancings i
your *Highnesse* heart
would not the Motion
be suitable to the Melo
dies?

Sacred, secondly, i
the Heavenly *sense* an
signification of it. Eliza
beth, *The Rest of my God*
So the Church is, *Zeph*
3.17. *He will rejoyce ove*
thee with joy, he will re
in his love, he wil joy ove
thee with singing. Th
very place of repose, an
sweetest rest of the *hear*
of God himself (we her

see

B 2 2).

אלישבת So both the Latine and English pronounce it, with *th.* *Elizabeth.* and *Elisabetha.*

ce) was the *bosome* of
is Church: So may
he *bosome* of your *High-*
nesse be!

שבת
Quietavit unde Sabbatum, i. sancta quies.

Or, Elizabeth, *My*
God (is) *rest*. *David* found
He was so to his soule,
when after all his trou-
blesom and weary *wan-*
derings, he turned in un-
to him, *Psal.* 116. 7. *Re-*
turn unto thy rest, Oh my
soul. How brave a flight
would this be for your
Highnesse also!

אלישבע
The Greek pronounceth it, ελισαβετ with T.

Or, Elizabeth, *the*
Branch of God. May it
not be said so of your
Highnesse? Yes verily,
you are (not only as all
man-

שבט
Germen ex arbore nascens.

mankinde) *his offspring*, but hitherto a *pregnant* and *thriving Branch*, which we may *shortly* see spreading out into a fruitful & pleasant *Vine*, that shall yield forth both the smell, and the wine of Lebanon, *Hos.* 14. 7.

שבט
Sæpe sceptrum significat, vel insigne regii, quod prisci Reges majestatis gratia manu tenebant. Mr. Leigh *in his* Crit. Sacr.

Or, Elizabeth, *God's sceptre*; A peece of Princely Majestie in the hand of GOD. This also is no improper interpretation of your Highnesse *Name*, in which respect it hath also a *fair* possibility of being *no lesse* really and truly

truly *sacred*, then in any
of the former.

Thirdly, (which yet
adds unto the splendor
of it) 'tis *sacred* also by
that *Soveraignty*, and
greatnesse with which it
hath been invested, both
heretofore in that *orient*
Peece of *Majesty* & *Ver-*
tue, (so powerfully *en-*
dearing all hearts unto it)
our *learned Q. Elizabeth*
of famous memory; &
now also in persons of so
great Extraction, as your
Highnesse Royal *Aunt*,
the Queen of *Bohemia*,
and your Royal Sister
Princesse *Elizabeth*.

Which *last*, upon the very naming, we cannot but *admire*, as well for her *depth* of Judgement in the whole *Theory* of *Divinity*; as her *eager progresse* which she hath *already* made through the Flowry Elysians of *all* humane Learning; An *Equal* unto whom, among very many thousands of a Lower rank, perhaps might be *rarely* found; but within the Line of *Royalty*, scarce *such another*, unlesse it be the *Supervival* of that most Renowned *Gustavus Adolphus*, *Christina*

by

by name, now *Queen* of *Sweden*, who it seems hath derived from Heaven, *tam magnum & grandescentem Animum*, a *Minde* so *big*, and *outgrowing* the Body in which it is seated, that at little more then 17 years of age, she knowes how *familiarly* to converse with *all* the *Arts* and *Sciences*, in no lesse then *seven* Languages. These Princely patterns of *singular* ingenuity, & *unparallel'd* advance in Learning, doth not your Highnes seem with *delight* to imitate? witnes

the visible proofs thereof, both in *Greek* & *Hebrew* Characters under your *own* hand, and witnesse also the *promptnesse* of your *intentive* minde, while that learned Mistresse of Tongues, one of the *Ornaments* of our Nation, gladly attends you about Studies of *that* nature. Sure ere long, it will be a kinde of *Golden* Age, since such *tender* Female-Glories *encircle* themselves with *brighter* beams of *knowledge*, than many *Scarlet robes* have been invested with in our *Universities*.

Mrs. *Bathshua Machin.*

Where *Literature*, and *Religion*, not only meet each other, but are both imbraced into the very bosom of *greatest Ladies*, how happy a presage is this? And verily, we are *fairly* promised such a blessing from *your* Highnesse. Go on therefore, *Great example* of a Princely minde, Go on and *prosper*: Become the learned *Grandchilde* of a learned *Grandfather*; & thereby also become the *wonder* of many Ages, the *myrrour* of your Sex, which all that behold or hear of, may ei- K. *James.*

ther *imitate*, or *admire*. Send forth diffusions of vertual and *magnetick* Powers; Be like the *Sun* in the Heavens to the *Flowers* on earth, every way *attractive* and *influential*, to the *utmost* Circumference of that *Royal sphere* wherein you move. Let all the *little Ladies*, & young *Gentlewomen*, (I might say the *greatest* & *eldest* too) take Lively patterns of *Ingenuity*, *Piety*, *Sweetnes*, and *Goodnes*, from your Highnes, though as yet not full 11 years of age. and let it be reckoned a-

mong

mong the *glorious ſucceſſes* of the *Parliament* of *England*, that in ſo *ſhort* a time ſince they undertook the care of your Highneſſe *education*, you have made ſo *pleaſant* & *quick* a *progreſs*. And why ſhould not ſo *ſweet* a *Bud* of *braveſt hopes* be *ſtill* accomodated with *all* poſſible Advantages, whereby it may *bloſſome* out and *flouriſh* to the *faireſt* growth of *beauty* and *maturity*? So contend's,

Not much above two years and an halfe.

Your HIGHNESSE

Moſt humbly

Devoted Servant,

John Bachiler.

To the Reader.

Christian Reader,

IF thou expectest an Apologie for my appearing thus in Print, as well thou mayst; I shall only tell thee, That after much hæsitation about it, yea and many resolutions against it, in my own thoughts; I have not at last been drawn to it, but by the instigation and advise of those, whom I dare say, thou thy self wouldst judge worthy of an honourable esteem for their fitnesse to give counsel therein.

That which I here offer thee, hath no controversie or sowrenesse *in it, being altogether* practical, *and of most* inward usefulnes *to thy* precious Soule. *I shall tell thee the* occasion *of my Meditations upon the following subject, and my* designe *therein. For the occasion of it, 'twas thus:*

Meeting with severall sorts of spirits among those that professe Godlinesse, some pretending zeal *for the* Law, *and the rights thereof, others as much pretending for the* Gospel; *some pleading for* Moses, *and*

and some for Christ: *the first sort passing under the name of* Legalists, *the second under the name of* Antinomians; *Neither of them* cleer *and* distinct *in their Apprehensions. For the satisfaction of my* self, *and some* others *with me, I resolved in my course of Preaching to handle the Doctrine of* Free-Grace, *which accordingly I did: Therein considering the* rise *and* spring, *the* nature *and* properties, *together with the* peculiar object *of it. And also enquired into the* high *and* excellent *Priviledges, as well in*

point of Justification, Sanctification, *and present* Consolation, *as of future* Glorification; *which all those Beleevers must necessarily enjoy, who live upon the* right use *and* improvement *of this* Grace. *After all which, in the Application, one part of my message was, a* sharp reproof *to all men whatsoever, that in* any *kinde offer* wrong *and* injury *to this* Grace *of God*; *either by* neglecting, abusing, *or* prophaning *it, while they turne it into* wantonnesse, *or take any occasion from it to* allow *them-*

themselves in Evil, or cast off *Duty. The very* best *of Gods* own *people were not spared, who were* any way *found guilty in the* least; *and were told, That even those of the sons and Daughters of* Free-grace, *that happily might think themselves the* only darlings *of God's* bosom, *yet can never be able to bring a* satisfying *proof thereof, unless they* honour *the glory of his* Soveraignty *as* much *by yeelding* obedience *to his* righteous Law, *as they* imbrace *the sweetnesse of his* Love, *by* beleeving *his blessed* Gospel.

When this work was done, the same *good Hand of Heaven, that led me thus far into the study & view of* Grace *it* self, *carried me much farther, to behold the* Riches & Glory *of it, as 'tis in part already, and shall* hereafter *be much more revealed unto the world: And so now thou hast my* designe *also, which (out of the Apostles words,* *Ephes. 2.7.) *is to do these* three *things.*

First, to enter into Free-Grace *her* treasuries, *to open her* Cabinets *of* Jewels, *there to take notice*

*Viz. That in the Ages to come hee might shew the exceeding Riches of his grace, in his kindnesse towards us, through Christ Iesus.

tice of the exceeding Riches *of it.*

Secondly, To make it appear, that it is, and ever hath been the great *buſineſſe and* delight *of Gods* heart, *to* ſhew *forth and diſcover the* exceeding Riches *of this his* Grace *unto the ſonnes of men.*

Thirdly, That though theſe exceeding Riches *of* Grace *have in all times paſt been more or leſſe revealed; yet, that the* fulleſt *and* cleereſt *manifeſtations thereof are reſerved for the* laſt *Ages: And that though for the preſent, the very foundati-*

ons

ons of the world are in a manner shaken, Kingdoms and Nations almost dash'd in peeces with miserable concussions among themselves; though all things seem now dark & stormy, with a dismall kind of Blackness round about: Yet when these blustering Menaces shall be hush'd into a Calm, and these uncomfortable Clouds be dissipated, (which may not be very long first) Then shall the Light arise, I mean the light of glorious Grace, with the splendors and brightnesse of it, in a far greater heighth than in

in all former *Generations.*

All this I thought to have brought within the compasse of one small *Volume; but I find my self very much* disappointed *of my Project, And therefore shall prepare that by* peece-meal, *which I thought to have presented in one* entire *Discourse. And perhaps, all things considered, it will be the* best *way: For, the* Commodity *which I set to sale being very* rich, *and yet* absolutely *necessary for the use of* All; *when it is made up in* small *parcels, such as may neither* burden

den *the* Pocket, *nor the* Purse, *neither prove too* big *for many to* buy, *nor for any to* carry *about them*; *they will be the more able, and willing to* furnish *themselves Therewith.*

In this first *Parcel, I bring but a* minute *quantity of the* Riches *mentioned*; *very* little, *in comparison of what thou mayest expect hereafter: Therefore the Title is,* Golden Sands. *If thou* accept *of these, I shall shew thee afterwards (Christ assisting me) whole* Mines *and* Mountains *of this* Grace-Gold;

Gold; *Mountains that reach up* unto, *yea, and* above *the Heavens. And therefore, that thine Heart (mean while) may be as a pure Chrystal glasse, to* hold *these* precious Sands *of* Grace *(till more comes) is the* earnest *desire of*

An affectionate Seeker
of thy Soveraign welfare,

JOHN BACHILER.

From my Study at
Windsor castle,
Decemb. 21. 1646.

The TABLE.

CHAP. 1.

THE various acceptions of the word Grace, *and in what sense it is understood in this Discourse.*

CHAP. 2.

That there is a Richnesse *in* Grace, *proved by 4 Demonstrations.*

CHAP.

CHAP. 3.

Wherein the Richneſſe *of it lies, chiefly that it is ſo* preciouſly ſoveraigne *to* ſave.

CHAP. 4.

How many wayes the Riches *of this* Grace *are divided* among, *and participated* by *the Saints. Where, of the* loſſes *that* Grace ſuſteins from *the Saints; and of the* Debts *which it* forgives to *them.*

CHAP.

CHAP. 5.

The Ranſom *that* Grace *layes down to redeem the Saints.*

CHAP. 6.

The Expences *which it is at, in maintaining of them.*

The Table.

CHAP. 5.

The Nature of Grace
it pleaseth to reduce the
same.

CHAP. 6.

The Expences which it
is at, in working of
them.

GOLDEN SANDS.

EPH. 2. 7.

That in the Ages to come he might ſhew the exceeding Riches *of his* Grace, *in his kindneſſe towards us, through Chriſt Jeſus.*

HAving in the Epiſtle to the Reader, already glanced at the ſcope of theſe words, and the chiefe parts of them; I

shall presently apply my selfe to that which lyes first in order to be opened, *viz.* The *Riches* of *Grace*, dividing the most distinct pieces of the whole Discourse into so many Chapters.

Chap. I.

Of the various acceptions of the word Grace *in Scripture, and in what sense 'tis understood in this Discourse.*

IT sometimes signifi's the *comlynesse*, *gracefulnesse*, or *beauty* of a person

person or *thing*, such as the *excellency* of speech, *Prov.* 22. 11. For the *grace* of his *lips*, the King shall be his friend. *Psal.* 45. 2. *Grace* is powred into thy lips: or the glory of an *ornament*, *Pro.* 1. 9 and 4. 9. An *ornament* of *grace* unto thy head: or the *gallantry* of a garden, in its *verdure*, *Jam.* 1. 11. speaking of the *withering* flower, the *grace* of the fashion of it perisheth.

It sometimes signifies a *condescending sweetnes*, or gracious affability especially towards one *much* inferiour, *Judg.* 6.

17. If now I have found *grace* in thy sight, saith *Gideon* to the *Angel* of the *Lord*: and *Moses* often, that I may find *grace* in thy sight, *Exod.* 33. 12, 13, 16, 17. *Gen.* 39. 4. And *Joseph* found *grace* in the sight (of his Master) and he served him.

It sometimes signifi's a *placability*, or gentle *appeaseablenes* of spirit, an *aptnes* to be reconciled, and return againe to thoughts of *former* amity and friendship, forgetting and *passing by* of *injuries*, if any such have

have been. Thus *Jacob* to his brother *Esau*, when he brought his Present, *Gen.* 38. 8. these are to find *grace* in the eyes of my Lord.

למצא־חן
Invenire vel conciliare gratiam.

It sometime signifie's an *honourable esteeme*, grounded upon an apprehension of something *excellent* in a person: 'tis said of the Apostles whose preaching was grown *famous* to a multitude that believed, *Acts* 5. 32. *Great grace* was upon them all. *Luke* 2. 42. And *Jesus* grew in wisdome, and stature, & in favour (χάριν, *grace*)

with God and man.

It ſometime ſignifies *a teſtimony of ſpeciall good will*, conferred upon a perſon in ſome eminent *marke* of favour, *Rom.* 1.5. By whom we have received *grace* and *Apoſtleſhip*. *Eſter* 2.17. And the King loved *Eſther* above al the women, and ſhe obtained *grace* and *favour* in his ſight, more then all the Virgins: ſo that he ſet the *Royall Crown* upon her head. Thus when Kings make Earles and Dukes by Charter or Patent, the *Royall ſtile* is, Wee of our

our *speciall good will*, or of our *meer grace* and *favour*, &c.

It sometime signifi's a *gift freely given*: thus of the contributions from the Churches of *Macedonia*. 2 *Cor.* 8. 1. after whose example, the *Apostle* exhort's the *Corinthians*, therefore as ye abound in every thing, see that ye abound in this *grace* also, *v.* 7. In this sense after an *especial* manner, the *gifts* and *divine qualifications* of the Saints are called *Graces*, as the *grace* of *Faith*, the *grace* of *Love*, the *grace*

χάρισμα. *Gratia gratis data.*

of *meeknes*, &c. which *live* as ſo many heavenly *principles*, *habits*, or *Rootes* of holineſſe in the *hearts* where they are *planted*.

Laſtly, to mention but this one more, moſt *properly*, moſt *emphatically*, and κατ' ἐξοχὴν, it is ſpoken of *God*, and ſignifi's the moſt *abundant freenes*, and *bountifulnes* of his *heart*, in the *bleſſed communications* of himſelfe, unto his *Elect*, *as ſuch*, I ſay *as ſuch*, for none elſe are the *proper objects* of this *grace* but *they*, it is *their peculiar* attri-

χαρις. Gratia gratis dans.

tribute, *God* is *good* to others, but *gracious* to *them* only: to *them* he *Ray's* forth and *Beam's* out *himselfe*. He *diffuseth* and *shed's* among them, the pure and *bright emanations* of his *glory*: so that 'tis their priviledge, to sit as it were encircled with *irradiations*, with *eternall smiles* from his *face*: so powerfully are his affections ever working towards them, through *this* his *grace*, that to *them* he is alwayes most easy to be intreated, most *placable*, most *sweet*. *Them* he em-

braceth, and *embosometh* with a kind of *in-bred* & *naturall Love*, a Love so exceeding *active* in the *declarations* of it selfe, that it never ceaseth *dispensing* to the Saints, the most *rich* things they are capable of, either here or hereafter. Of this *grace* it is, and the riches of it, we shall now speak.

CHAP.

Chap. II.

That there is a richneſſe *in* Grace, *viz.* That Grace *which is* properly *knowne by the name of the* Free grace *of God.*

NOt a meere *putative* richneſſe, a richnes in *opinion* only, whereby things are *eſteemed* rich, which *are not* ſo in themſelves. Some Chronicles tell us of pieces of leather, that with the *Kings ſtamp* upon them paſſed for *currant* coyne; as

as Cockle-shels and Fish-bones doe now amongst the Indians.

But the *richnesse* which is in the *grace* we speak of, is a *reall*, *substantiall*, *solliid* richnesse, *such* a richnesse as truly render's it a most *rich* thing in it selfe, though *all* the world should *thinke* otherwise: which will appeare from these foure Demonstrations, besides many others.

First, if you consider this grace in the *effects*, which it *selfe onely* is *causall* and *influentiall* to, *viz.* those *Supernaturall* and

and moſt *precious* operations of *it* in the Saints *hearts*. Some have fancyed pure gold in the veynes under ground to be nothing elſe but a condenſation of *Sunne-beames* concocted by the *influences* which *themſelves* brought with thē: which opinion, though very abſurd and ridiculous, yet may ſerve to *illuſtrate* the thing in hand. For what are thoſe holy diſpoſitions in *renewed* hearts? thoſe divine *participations* of Grace we there meet with? Are they not the *precious things*

things wrought by the *Sun*, the *precious things* of *heaven*; to allude to that in *Deut.* 33. 13, 14. *Surely* (saith *Job*, speaking of the earth) *there is a veine for silver, and a place for gold, the stones of it are the place of saphirs, and it hath dust of gold, in it is hidden every precious thing.* Job 28. 1, 6, 10. and surely it is *as true* concerning *gracious hearts*; Surely there is a *veine* for *silver*, and *dust* of *gold*, there is a *place* for *Saphirs*, and *many* a *precious* thing lies *hidden* in those *hearts*. Such as the *things* where-

whereof we read, 1 Cor. 2. 9, 10, 11. The *things* of God, the *deep things* of God, the *things prepared* or *wrought* by God, and *that* by his *free grace* onely, as is intimated, *ver.* 12. And *these* things, what are they else, but the very *same*, which (for want of some *one intelligible* word that might *fully* expresse the *richnes* of them all at *once*) are represented to us, under the *many severall exegeticall* termes of the *richest* things in the world, *viz.* *silver*, *choice silver*, *gold*, *fine gold*, *choice gold*, *pure gold*,

gold, gold of Ophir, Jewels of fine gold, Pearles, Rubies, the pretious Onyx, the *Saphir*, the *Topaz* of *Ethiopia*. See *Job*. 28. 14, 20. with *Prov*. 3. 14, 15. and *Prov*. 8. 10, 19. yea, *better* then *all these*, *v*. 11. *All things that can be desired are not to be compared to them*. Now that wich is *causally productive* to such *rich* things, how *rich* is it in it *selfe*?

Quod facit tale est magis tale.

Secondly, the *holy Spirit*, which alwayes speak's *Truth* it selfe, *saith* 'tis rich, and that in *more* places thē *one* in the New Testament. *This*

Spirit

Spirit alſo, which never *miſ called* any thing, *call's Grace* by its *name*, gave it that name it hath. The very *Single* word Grace, though *riches* had *not* beene added to it, is a word *importing* a moſt pretious thing. The very word *Diamond* carry's a *ſenſe* along with it, that ſpeak's it *richer* then a *pebble*. So that when you name *that* and a *pebble* together, a man needs not *helpe* it, with adding this Epithet *Rich* unto it, to perſwade a beleife that 'tis *better* then a *pebble*. In like manner

ner, name what you can of *created* Excellencies, the very *single monosyllable Grace* presently speaks it *selfe*, *infinitly* more rich and excellent then all things. It was a proofe of *Adams Wisedome* and *perfect knowledge* in nature's secrets, that by Gods *owne* appointment, he gave *names* to the living creatures, which were all so *pertinent* and *significant*, that the text saith they stood *unaltered*. *Gen.*2.8. And *whatsoever Adam* called every living creature, *that* was the *name* thereof.

of. Now the *holy spirit* much more *knowes* what is in every thing, especially in this *rich Grace*, to the nature whereof it *selfe* is so *intrinsecally coessentiall*. It was *this* spirit gave the *Starres* their names at first, and the Heavens also that very name by which *now* they are called; and he also *understood* himselfe when he gave *Grace* its *Name*. Men may indeed be mistaken & call things by better names then they deserve. Hence *Copper* sometimes goes for *gold*, and *Bristoll-stones* for *Diamonds*,

amonds, they may over-value things through their ignorance, but who can charge the holy Spirit thus? If He sayth grace is rich, wee must needs conclude 'tis so indeed; for what is rich, if this be not, which this holy Spirit account's so?

Thirdly, that the Saints might be actual sharers and enjoyers of this grace, it cost much; and that from him who knew it was worth the price he pai'd for their fruition of it, else would never have bought it at so deare a rate. The life-blood of

the

the *Prince* of Peace, the Lord of *glory*, the *beloved* Son of God *himselfe* went for it. called Gods *own* blood, *Acts* 20. 28. therefore *necessarily* precious, 1 *Pet.* 1. 19. Saint *Paul* speak's *emphatically*, 2 Cor. 8. 9. Ye know the *grace* of our Lord *Jesus Christ*, that though he was *rich*, yet for your sakes he became *poore*, that *you* through his *poverty* might be made *rich*. He was rich, πλούσιος, *i. e.* he had abundance, a most plentifull affluence of *all* riches, as the word import's, yet for your

πλούσιος, *quasi* πολυύσιος, *cui opes plurima.*

your sakes ἐπτώχευσεν, he became *poore*, even *so miserably* poor, that he even *beg'd* his bread, for so it properly signifies, he laid out his *whole* estate, scarce left himself worth a *groat* (as the Proverbe is) even *beggerd* himselfe, that he might purchase *this* grace unto the *Saints*; which is therefore called the *purchased* possession, *Ephes.* 1. 14. he *emptyed* himselfe, ἐκένωσεν, *Philip.* 2. 7. poured all out from himself, that he might fill *them*, & *their* treasuries to the *brim*.

Significat extremam Christi inopiam, & quasi mendicitatem. Vorstius. *Ad extremam inopiam redactus.* Beza. πτωχὸς, *propriè mendicus, qui nihil habet nisi quod ostiatim acceperit.* Step. Mat. 2611. περιποίησις *peculium*, i.e. *possessio proprio & peculiari empta pretio.*

If

If it be said, had not the Saints an *interest* in this *free grace* from all eternity, when they were at first made *objects* of it by God himself, and that without any consideration had unto *Jesus Christ* as *Mediator*? Was it not *theirs then* by *free gift*? And doth not the *first* title to it, hold good still? And if so, how then are we said to have *no share* in it *without* his blood? *Ans.* The election of the Saints, and decreeing of all that glory which they shal one day be invested with in heaven,

ven, was indeed a pure act of *Free grace*, yet so that all the three persons as *one* God, *equally* concurred in it, & so in that sence, one Person had not a *greater* hand, or was *sooner* in the act of election, then the other; therefore the Saints are *therein alike* beholding to *all three*, Father, Son, and Spirit. But secondly, consider all the three Persons, in the *severall* parts (as wee may so speake) which they act towards the accomplishment, and *execution* of all that blessednes which

which was at *first joyntly* intended by them for the Saints; and then the *actuall fruition* thereof will most *eminently* depend upon the shedding of *Christ's blood*. The case being much *otherwise* in *supernaturals*, then in things *sublunary*. In this world, if a man hath but a *single* title to a thing, provided it be a *just* title, though it be but by *gift onely*, or by *purchase onely*, he enters the *possession* of it *without interruption*. But the *Saints* cannot doe so; for although they *have* an

interest in the riches of free-grace *by gift*, yet their *actuall injoyment* of them must be by *purchase*. The Son as *Mediator* must really invest them with that which *Himselfe* as *God* together with the Father and the Spirit did really intend for them. From hence it is, that *his blood*, as it is a *Ransom* in one sense, (of which anon) so 'tis the *price* of a *purchase* in another, and that so necessarily, that the Saints could never have actually injoyed their blessednesse *without* it. The consequence

quence of all which, is, That as it hereby appear's what a *richnesse* there is in this *blood* that could *purchase* such precious Grace; and what a *richnesse* in that *love* that was willing to lay down *such* a price for it; so also, what a *richnesse* there is in *this grace* that could be procured upon no *cheaper termes*.

Fourthly, these *riches* of grace are the *wealth* of *God himselfe*, the very *gold* of heaven. Men are reputed rich either in bags of *money*, cabinets of *jewels*, brave *lands*, and

goodly *buildings*; yea, and some of them in *Crownes* and *Kingdomes*; but all *God's* jewels, *his* money, *his* Revenues, yea and his *whole* Kingdom's *wealth*, ly's in this *one* rich commodity, his *grace*. *Ephes.* 2. 4. *God who is rich in mercy, &c.* When *Moses* desired to know *what* God's glory was, and to have a *sight* of it, the Lord caused all his *goodnesse* to passe before him, and his name to be proclaimed, *The Lord, the Lord God, mercifull and gracious, &c.* As if hee had said, *Moses* wouldst thou

thou know *wherein* my Glory consists? It is in my *Goodnesse*, *Mercy*, and *Grace*. The same answer must be given to those that enquire *wherein* his *Riches* and great abundance ly's? 'tis in his *Grace*.

Chap. III.

What that *is in* Free-grace *that mak's it so* rich *a thing*.

NAmely, the most *incomparable* and soveraign excellency thereof, the *singularity* of its most *beatificating* sweet-

neſſe, it being (as 'twere) the *Root* of all thoſe attributes whereby in ſo peculiar a manner the moſt bleſſed God is ſo *tranſcendently* amiable, ſweet and glorious to the Saints. Nor is there any thing wherein wee can ſuppoſe the *richneſſe* of this grace conſiſts more, then in that *never-fading* and *ſemp-eternall Efloriſcation of it*: the *Flowring* out (as one may ſay) of Gods *good nature* in the *fairneſſe* of its *bloſſome* from its *owne* moſt *aromatick* root.

For as they ſay *Love*

in

in man is the *Root* of all the other vertues: so after a sort may we say of God's free grace, that it is the *root* of his Mercy, Pitty, Patience, Goodnesse, Kindnesse, &c. yea that only whereby he is the *highest* and *chiefest* Good. By this it is, that he is the inexhausted *fountaine* of all those streames of *Blessednesse* that flow forth & overflow all the Creation over; the eternall *spring* and *Well-head* of all those *fresh* seas and oceans of the *swelling* tides and *bottomlesse* depths of *ineffable*

ſweetneſſe and love, to *all* his elect, both men & Angels. And how then can the unparalleld richneſſe of it be eſtimated? Set Chriſt and his blood aſide, and what is it can be *thought* upon, that can come up to the *price* of one *dram* of it for a poor ſoule? it would *beggar* all the Angels in heaven to doe it. Stars are but the *duſt* of heaven, and yet one *ſingle* ſtar is *richer* in its ſubſtance then the *whole* globe of earth. The ſoul of the meaneſt man alive is more worth then a *world*, as he himſelfe

selfe tel's us, who went to the price of soules: what then shall we think of this *grace*, by which *alone* it is possible a soule may be *saved*? And indeed herein ly's very much of the *Richnesse* of it, that it is the onely *All-head*, so *soveraigne* to *save*; yea so much of the richnesse of it, that *Seraphims* want Arithmetick to summe up the *value* thereof. *That* balm which *never* fails of healing, in *no* case whatsoever; *that* Cordial which alwayes quicken's and keep's alive at the *very*

touch of it, how inestimable is the worth of it for *that very reason*? But we are forced to fall off fro this so high a *speculation*, to something that com's better under our *shallow* apprehensions.

The several wayes by which the Riches *of* Grace *are* participated *by, and* divided *among the* Saints.

FIrst, consider the *losses* which Free Grace sustein's *from* the Saints. Had *Adam* stood, and

and his posterity after him, what a *revenue* of love, obedience and honour should God have had, for almost 6000. yeares? *Millions* of *millions* had come in unto him, *treasuries* of glory, which by means of that *unhappy* fall, he hath *totally* & *irrecoverably* lost. For though the wicked rout of men, which shall certainly perish and goe down to hell at last, must thereby undergoe *eternall* torments for the making of some kind of *payment* to Divine Justice: yet the *Elect* goe free,

free, *altogether free*, as touching their *own* individuall persons; so that *Grace* is an *absolute* loser by them, hath *no* payments at all from *their* hands, no not *one single farthing* for all the rents that have beene so long behind.

Secondly, consider the debts which Grace freely *forgives* to the Saints. Their *sinnes* are their *debts*, witnesse our Saviour's owne words, *Mat 6. 12. Forgive us our debts, as we forgive our debtors.*

Now 1. How *innume-*

rable

rable are these debts? what *multitudes* of transgressions of all sorts are the Saints guilty of? *David* was a man after God's *owne* heart, yet heare what he saith, *Psal.* 19. 12. *Who can understand his errors?* and more fully, *Psal.* 40. 12. *Innumerable evils have compassed me about.* A man would *soone* lose himselfe in the observation of the very *actuall* aberrations which are multiplyed by him continually; but what are these to the *swarmes* of *secret* corruptions *within* him, that lye *out* of sight? 2. How

2. How *great* and *vast* are the *summes*, which these debts amount unto: thinke on that also. The Saints cannot sinne at so *cheap* a rate as others. *Christ* is a *King* to them, and God is *Their Father*. Now suppose a *Child* that hath had costly breeding, yea and *more* love then ordinary from his *carefull* and *tender* Father, should breake out in some act of *violence* and *indignity* against his *Father*, that hath *deserv'd* better at *his* hands: or suppose a professed

fessed subject, who by *all* the lawes of *nature* & *nations*, is *obliged* to loyalty under his gratious Soveraign, should become guilty of *Rebellion*; Nay, to rise yet a great deale higher, suppose a *favorite* at court, one that is *familiar* with the King, that know's his *secrets*, liv's in his very *heart*, that ever stand's *before*, and even *next* his chaire of State; and which is yet more, one whose *life* hath beene *sav'd*, and that *many* times over by the mercy and clemency of *this* his Lord the

King

King: And besides all this hath been *advanced* to *eminent* places of Honour, with *all* the *marks* of *Royall love* upon him. I say, suppose such a favorite as *this* should *asperse* the Name, *deface* the picture, *rend* the Arms, *clip* the coyn, contemne the Lawes, *vilifie* the government of the King. Suppose he should *suggest* plots *unto*, or any way *strengthen* the hands of *those* that seek his *life*, or would make an *Assault* upon his *Crown* and *Dignity*: Would not *this* man's crimes be more

more then ordinarily *treasonable*? For a *stranger* that liv's under another Prince, or a *sworne enemy* to doe this, would be the lesse wonder; but for one so *many* wayes, and so *strongly* ty'd by *all* the bands of *Humanity*, *ingenuity*, *gratitude*, *obedience*, yea, and of *friendship* it selfe (which is ever wont to bind with *silken* cords) I say for *such* an one to fall into so *foule* a fault, what punishment can be a *sufficient* expiation for it? And yet *all* the sinnes of the *Saints* even *every* one

of

of them are more or lesse of *this horrid nature*: For God is a *Father* to *them*, though *not* to others; and Christ is a *King* to *them*, even a King *acknowledged* and *owned* by them, though *not* by others: Therefore for *them* to *Crucifie him afresh*, or be *any* way in the *least*, *accessary* to *such* mutinies and rebellions against him, as are found in the hearts even of the very best of them; how *great* a wrong is it? surely the sinnes of the *Saints* then are *debts* of no *petty* or *small* values. And

And it were well if *this* were all, for over and above there are *other* debts of *another* kind, and these as *great* and as *innumerable* as the *former*, which the Saints perpetually run into: And if this *rich* grace did not *suffer* them to doe so, they must *all* *famish* and *starve quickly*, even (as the proverb is) for *cold* and *hunger*: not one of them being able to put *bread* into their mouthes, or get a *rag* for their backs, without a supply from the *hand* of *grace*. They all live on *credit*,

credit, and take up on *trust*: so that should they *cease* from *borrowing*, they would *soon* cease to *be*. And 'tis not a *little* that Grace furnisheth them withall; not such trifling summes as *shillings* or *pounds*, but with *hundreds*, with *thousands*, with *millions*. And it is not but for *now* and *then* onely, or very *seldome*, but which add's abundantly to all the rest, 'tis *constantly*. They not only *never wipe* out *old* scores, but on the quite contrary, still are beginning *new* ones, *multiplying* scores with-

without number. Oh! the *piles* of *debt-bookes* that lye *heaped up* in *Free-grace* her *Counting-house*! All which as Grace *suffer's* with *riches* of *patience*, so she *forgiv's* at last with *riches* of *mercy*.

Now that Grace is *able* to doe this, & that without *feeling* it, or being *impaired* at all by it, how convincing an argument is it of the *riches* of it? Should *any* man alive, even the *richest* of the *whole* race of *Adam* doe so; should he lose *mighty* revenues, forgive *multitudes* of *vast* debts, supply

ply the wants of *thousands*, suffer old scores and new to *increase* upon him, from a numberlesse number of *bankrupt* and *bad* debtors, and that *continually*, would it not *break* him over and over? could he be able to *hold up* his head, or keep his trade going? yet *Grace* doth this, and *break's* not. As there are *multitudes of sinnes and debts* which the Saints can never take off, so Grace hath *multitudes* of *mercies* to *cresse* them out: and as those debts are *vast* and exceeding *great*, so Grace hath

hath *as tender* and *great mercies*, even *bowels, rowling bowels* of *pitty* to forgive. It *abundantly* pardons, *Esay* 55. 7. and where sinne abound's, there to a Beleever this Grace *superabounds*. *Rom.* 5. 20.

ὑπερπερισσευσε.

One would think, the very *back* of Grace should *crack* under it, that it should be *totally impoverished* and undone. But behold, it is so far from sinking, or giving out, that as if it had suffered *no* losse at all, or met with *no* bad debtors, but had received its *due* unto the

the *utmost*, it liv's and *maintain's* its port with as much *magnificence* as ever. Grace *reigneth*, saith the Apostle, *Rom.* 5. 21. keep's Court in Heaven like an *Empresse* notwithstanding.

ὅτω καὶ ἡ χάρις βασιλεύσει.

Chap. V.

The Ransom *which Grace layes down* for *the Saintss*

THirdly, consider the *Ransome* which Free Grace lay's downe *for* the Saints. The best of them before conversion

sion are under a *double* bondage. 1. In the hands of a most cruell *Tyrant*. 2. Of a most exacting *Creditor*.

First, of a most usurping *tyrant*, *Sinne*, which exerciseth dominion over them, and to which *they* also for a time *yeeld themselves as servants to obey it*, *Rom.* 6. 6,—20. Sin reign's like a Lord of mis-rule, the most *Princely Off-springs* of heaven, the most royall births among the Saints, have known the sorrows of *vassals* under it. *They* also, till a Deliverer com's,

are *sold under sin*, Rom. 7. 14. as slaves are sold for a *base* price, and to doe *base* work. And as for the Devill with his fellowes, all the while the poore Saints are in *this* kind of bondage under *sinne*, they are but the tyrants executioners: bloody ones indeed they are; for besides the horrid threats of death and hell with which they *scare* them, how *sorely* do they whip them to all those cruell services in which they are employed by sin? Beleeve it, they strike *smartly*, who will

will take off, they lay on most *deadly* blowes, scourges that *draw blood* apace, and *cut deepe*, even to the very *bone*. As the task-masters of Egypt made the *Children of Israel serve with rigour & hard bondage, and made their liv's bitter*, what with their work, and their sore beating them, *Exod.* 1. 13, 14. Thus these Diabolicall tormenters lay about them most severely, using the *precious sons* of Zion, as if no better then the *Skullions* of hell. Nor will they suffer a moments

reſt to them, but make them *work even in the very fire*, among *fiery temptations*, to allude to that of the Prophet *Hab.* 2. 13? Now ſo long as the Saints are under ſuch a *mercileſſe* tyrant, and ſuch *Dragon-lawes*, ſo fiercely impoſed and executed, how *great* a bondage is it?

Secondly, they are in the hands alſo of a moſt *exacting Creditor*, *Divine Juſtice*, for whatever Free-grace pleaſe to doe, in bearing its owne loſſes, and forgiving its owne debts; yet *Juſtice* will

will not be *so* satisfied, neither for it selfe, nor for all those other Attributes which have been as much wronged as ever Grace it selfe was; the Saints are as much behind hand with *Justice*, *Wisdome*, *Faithfulnesse*, *Goodnesse*, *Patience*, and all the rest; therefore Justice serv's an *Arrest* upon them, and that not only in its *own name*, but in the *name* of *all* the other Creditors; yea & it keeps them in safe custody without *bayle* or main-prize; and to prison they must goe, there

to lye, till they have answered for *all* wrongs, and pay'd *all* debts, even to the *utmost farthing*; which if they can never attain, the wrath of God seizeth on them in pains unutterable for evermore, *Mat.*5.25,26.

In *this* most *miserable*, *double bondage*, in the state of unregeneracie, doe the poore Saints lie, and are like to continue so, unlesse *free grace* com's in for their relefe, which at one time or other it is sure to doe, and with so powerfull an hand too, that immediately it re-

scu's

scu's them from *all* these miseries at once. And the meanes by which Grace doth this, is by laying downe a *Ransom*, (even the same which before we told you went for the price of a *purchase* also) the life-blood of Christ. He is the *great Lord Treasurer* of heaven, Free-grace her *Cash keeper*, at whose onely appointment 'twas (for in *this* business *she* rul's all) that he came downe from his glory, with all the *fulnesse* of the Godhead in him bodily. He brought *all his wealth*

with him, that he might be sure to *take off all* reckonings before his return. Well, when he did come, and that by free grace *her sending*, what was the *work* she set him about? was it not to performe *her* promises, and make good *her* engagements for the poore Saints? *Goe*, saith Grace to him, *goe* downe from heaven, *goe* and *ransome* such and such whom I have elected. Loe I am ready, saith Christ, *Psal.* 40.7,8. I goe willingly: and as he said, he did; according to *all* the Commission

mission that Grace gave him, he most *punctually* performs. Grace orders him to lay down a *ransome*, and he doth so, and that *such* a *ransome*, as is every way, and to *all* purposes, *effectually* sufficient. He gave his life a *ransome* for many. *Mat.* 20, 28. the word imports a *double ransome*, answerable to the double bondage mentioned. First, a *ransome by power*, whereby the captive with strong hand is rescued from the oppressor. Secondly, a *ransome by price*, whereby full sa-

λύτρον, à λύω *solvo*, to pay, or to loose, as when one unty's bands or fetters.

tisfaction is made to the *Creditor*, either in *ready money*, or something else equivalent, and so the Prisoner set free both from the *gaole* and the *debt* too. Now in both these senses the death and blood-shed of Jesus Christ is become a *ransome* to the *Saints*. First, it sets them free from the *power* of sinne, the Devill, death and hell, by *conquering* and *triumphing* over them. *Who gave himselfe for us, that he might redeeme us from all iniquity*, Tit. 2. 14. As Grace before delivered

from

from sinne, in respect of the guilt of it, by *forgiving* it, and therein declared the *riches* of it, as the Apostle tells us, *Eph.* 1. 7. *By whom* (speaking of Christ) *we have the forgiveneſſe of ſins, according to the riches of grace*; ſo here alſo it delivet's from the *dominion* of ſin, even through the *redemption of his blood*, as we there alſo have it. And by the *ſame* blood he ſav's from *death* and *hell* too, yea and *him* that hath the power of them both, which is the *devil*, *Heb.* 2. 14. *Through death he*

he destroyed death, Colos. 2. 15. *Having spoiled Principalities and powers, he made a shew of them openly, triumphing over them.* He speaks it of those principalities and powers, which are *also* called *spirituall wickednesses*, Ephes. 6. 12.

Secondly, yet that was not the *onely* ransom that was laid down, for Grace *pay's* the Creditors also, even all that they can demand; whatsoever it is, that the Saints are endebted to any Creditor in heaven or in earth, Grace dischargeth all; for

for the *vasteſt* ſummes it makes ſuch *ample* ſatisfaction, not only for *Principle*, but for *Intereſt*, even to an *hour's* forbearance, that more in *juſtice* cannot be required. Therefore 'tis ſaid of Chriſt, that he *ſaveth to the utmoſt*, *Heb.* 7. 25. becauſe he hath *paid* the utmoſt farthing, as 'tis phraſed, *Mat.* 5. 26. ſo that *none* of the Creditors, no not *Juſtice* it ſelf, as exacting as it is, hath any thing to doe now to keepe the Priſoner any longer, but *looketh graciouſly, & ſaith, Deliver him from going down*

down into the pit, I have found a ransom, Job 33.24 The Gaoler what ever he be must open doores, and let his prisoner out, yea and more then so, he must *deliver* up the *keyes* also, even *all* that bunch of keyes with which the poore Saints were locked in. And if you aske, into *whose* hands these keyes are given? 'tis into the hands of *Grace*, who having them at her dispose, she againe put's them into *Christ's* hands to keep. *Rev.* 1.18. *I have the keys*, saith he, *of hell and death.* A priviledge which he

may

may well injoy, having been the *pay-master* of all the debts, and the setter of the Prisoners *free*: though still indeed it must be remembred, it was with *Free-Grace her money*.

And alas! what a case had the poor Saints beene in, if free grace, besides the bearing so great losses, and forgiving such mighty debts due unto it selfe, had *not done this also*: even made an end and gotten a *full* acquittance from all the other creditours? How did the

Saints

Saints *groan* under their many obligations; and what feares were they in continually? ſtil looking for *new* arreſts every hour. Juſtice for its part, and the other creditors with *it*, ſtood upon it, nor would they hearken to any *compoſitions*, or make *abatements* in the leaſt. As for ſuretyes, or undertakers; the *whole creation* could not afford them. Should they have crav'd the helpe of *Angels*, alas! their *baile* would never have beene taken, becauſe their *riches* would never

never have amounted to any considerable part of payment, they might soone have *crack'd* their *credits*, have broken and undone themselves upon it, but could never have *taken off* the debts: The poore Saints, in meane time, stand gazing upon each other, with *paleneſſe* in their faces, with *floods* of teares in their eyes, and as many ſorrowes in their hearts, while they thinke of this their *helpleſſe* and moſt *hopeleſſe* condition. But behold! in *this* moſt pittifull and de-

deplorable a distresse, just in the very *nick* of it, Free grace com's in with her *bags* of *untold gold*, I say free grace (who had enter'd into *bonds* before) she lay's downe the whole debt, in manner as hath beene said. An act of bounty which not only out-went the former ten times over in the multiplications of new summes, because so many creditors had their owne from it; but most of all, in that it procured a *full* deliverance: take an instance to cleare it. If a man be en-

endebted to me ten thousand pounds, and be also endebted to *many* other creditors, and to each of them as *much* as to my selfe; for me to forgive him mine owne debt, and that so great an one, even *every penny* of it, you will say 'tis a very bountifull and friendly act; but to pay downe so much ready money *also* in his behalf unto his *other creditors*, without which (notwithstanding my forgiving him as concerning my selfe) he must have lay'n and *rotted* in prison,

ſon, you will acknowledge this is *far* greater bounty, and a more *excellent* kindneſſe then the former. For perhaps you might ſuppoſe, I forgave him mine own debt, becauſe I could *never hope* to get it of him; but to anſwer for his debts to others alſo, and that in *ready money*, out of mine *owne purſe*; all that heare it, will conclude, this is a ſtrange piece of moſt *ſingular* liberality, yea & as unparallel'd a love alſo. And thus hath Grace done for the poor Saints, pay'd all (as hath been ſaid)

said) with *good* gold and silver, shall I say? nay with that which is *farre more precious* then such corruptible things, the *blood* of Christ, 1 *Pet.* 1. 18, 19. Hence it is, that the Saints are said to be *bought with a price*, 1 *Cor.* 6. 20. with an *honourable* price, as the word is. Yea, they are bought *twice* over, with a *double* price, they are *twice* ransom'd, with a ransom *so* great as hath satisfied *all* parties, and perfectly delivered from *all* bondages. And which yet add's to all the rest, 'tis not a ran-

τιμὴ.

ransome for the *present* onely, but a most *full* and *satisfying* ransome to *all eternity*. Indeed if a Gally-slave of *Turky*, or any other tyrant captive be once ransomed, and so delivered, yet if he be taken *againe*, he cannot be redeemed without a *new* ransome; or if a debter be once discharged, and run into *new* debts, he must make *new* payments, or else to prison againe. But here the case is far otherwise; the ransome is everlasting, the satisfaction is for ever. *Heb.* 9. 12. *The blood of*

Christ

Christ offered once for all, having obtained eternal redemption. So that though sinne in the dominion of it, may have *mind* enough to seize on the *Saints*, and embondage them *againe*, yet 'tis more then it can ever doe: And though Justice may *seem* to come again upon them, & take them by the *throat*, in the severall afflictions & sufferings they encounter with: yet let there be no mistake here, for it is not *properly* from the hand of Justice that the *sorest* troubles at any time befall the Saints, as though

though thereby it would receive some *satisfaction* from them, and *pay* it self *out* of *their sufferings*? No verily, there can be no ground for such a thought as this; Justice being already *fully* and *eternally satisfied*, as concerning the Saints, through the death of Christ. It is from the hand of *Grace* rather, (who we may be sure will never lash *too hard*) that all these lashes come; and that for excellent intents and purposes: as Parents when they correct their children,

dren, it is not out of unappeased wrath or *hatred* to their persons, but out of tendereſt care & love. *Heb.* 12. 5, — 12. Well then, we have ſeen ſomwhat more of the riches of Grace in the *ranſome* it lay's down for the Saints. *The ranſome of a mans life are his* [owne] *riches*, ſaith *Solomon*; *Pro.* 13. 8. but the *ranſome* of the *Saints* lives, are the *Riches of Grace.*

Chap. VI.

Of the expences which Free grace is at in maintaining of the Saints.

THe fourth channell through which the riches of Grace run unto the Saints, is its expence in maintaining of them: Consider at what rate they live, how *Prince-like* they are, as well in their *breeding* as in their *birth*.

First, for their *apparel*, how

how sumptuous is it? Grace cloth's them all with cloth of *gold*, yea with *wrought gold*, *and rayment of needle-work*. *Psal.* 45. 13, 14. *Wrought* gold supposeth something *richer* then gold alone; as if *embroydered* over with pearle, or *inwrought* with diamonds, as some Criticks would seem to understand from the Originall word, which is translated All glorious *within*; as if it came from that word, which sometimes signifyes a precious stone cut with angles. M. *Ainsworth* thus,

לרמות *In recamatis.* Ar. Mon. *Cum phrygianis.* Jun.

משבצות זהב *Auri ocellaturis vel* polymitis aureis *induta.* Ar. Mont. Fundis aureis *vestita.* Jun.

פנימה

thus, *Her clothing is of purled works of gold, in embroideries she shall be led, &c. such purled works*, (saith he) *or such grounds, and closures of gold, as precious stones are set in*, Exo. 28.11,14. But what ever it be, we see 'tis very *brave*, for what *more* can be said even of a Kings roabes, then that as they are most rich in their *stuffe*, so most *costly* in their *make*, by the very phrases here used, *viz.* *needle-work* and *wrought gold*, what lesse can we understand, then the very *curiosity* of skill, and

the

the excellency of contrivement by the *finger* of *grace* it selfe, in *ornifying* the suits which the Saints weare. *Ezek.* 16. 7, 10,---13. *Thou art come to excellent ornaments*, saith he of his beloved Church, *I clothed thee with broydered work, I girded thee about with fine linnen, and I covered thee with silk, I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy neck, and I put a jewel on thy forehead, and ear rings in thine eares; thus wast thou decked with gold and*

silver, and thy rayment was of fine linnen and silk, and broydered work. How aptly may this be applyed to our sense in hand, at least wise by way of allusion? for as rich parents that have *goodly* children which they *dearly* love, are wont to put *comely* garments upon their backs, and *bedeck* them with rings, jewels, bracelets, with chains of pearl and diamonds, the better to set off these *fondlings* of theirs, to the *eye* of all beholders; *especially* if in the way of preferment, if it be *wooing* time, and they

they have hopes of good *matches* for them: even so doth *Grace* with *her* darlings, set them off with best advantage, with *all* their *finery* and *jewels* on them. And good reason too; for *now* is the time of their preferment, and of their growing *acquainted* with that great *Heire* of glory which they must one day marry. *Jesus Christ* go's *brave* himself, as 'tis meet he should, for he is the *Prince* of heaven, *Heb.* 1. 13. *girt about the paps with a golden girdle, Mar.* 9. 2, 3. *He was transfigured before*

them, and his raiment became shining, even white as snow: like unto Princes, with whom the maner was to be clad in white, *Esth.* 8. 15. The very servants which attend Princes weare *gorgeous apparell, Luk.* 7. 25. how *much more* then the *favourites*; yea, the *Royall Consorts* themselves, who are wont to *live* in their Soveraign's *armes?* Though the Sonne *low's* all that the Father recommend's to him, none *so* well, and which is yet more, none *else*; yet he is of a *curious* eye, and must

must be *pleased*. He lov's to see his beloved ones *handsome* in their attire, because 'tis *them* his *heart* is set upon, and which he hath chosen unto him selfe as an eternal object of his affections & sweet embraces. How was he *taken* at the sight of his Spouse, when she appeared to him with her *chain* about her neck? *Cant.* 4. 9. *Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes, with the chaine of thy necke.* Mark the expression, 'tis not, with one of thine

eyes only, but the *chaine* of thy neck *also*. Is the *person* of *Hester* set apart for the *pleasure* and *delight* of the King? Then she must have *ornaments* and *perfumes* accordingly, though it be at the King's *own* cost. And verily herein, if *Ahasuerus* was not, yet *Isaac* was a *type* of *Christ*, when hee sent *jewels of gold, eare-rings and bracelets to his Rebecca, Gen.* 24. 22. yet whatever 'tis that even *Christ* himselfe either send's or bring's in this kinde, to his *espoused* Saints, 'tis from the *hand* and

and at the *cost* of *Grace*, her *purse* find's all. And because Grace will be sure, that the clothing and very *dresse* of the Saints, shall in all points be *pleasing* to the *eye* of *Christ*, therefore 'tis all spun of the very *same* threed, cut out of the very *same* piece, made up in the very *same* shape & fashion, that his *owne* garments are. *Rev.* 19. 7. *The marriage of the Lambe is come, and his wife hath made her selfe ready*, (viz. *in preparation for this marriage day*) *and to her was granted that she should be ar-*

arrayed in fine linnen, clean and white, for the fine linnen is the righteousnesse of Saints: Which righteousnesse of Saints, what is it else, but the righteousnesse of Christ? those garments of his that *smell of myrrhe, aloes and cassia, Psal.* 45. 8. these are the Saints robes, *stately* and rich indeed, the *verdure* of whose beauty and glory, that it might for ever keep *fresh* & *new* without the least staine and spot upon it, therefore grace hath *washed* them in such a *lasting* die, that can never out,

out, *viz. the blood of the Lambe, Rev.7.14.* Well therefore may the Church ſing as ſhee doth, *I will greatly rejoyce in the Lord, my ſoule ſhall be joyfull in my God: for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſſe, as a Bridegrooome decketh himſelfe with ornaments, and as a bride adorneth her ſelf with her jewels,* Eſay 61. 10.

Secondly, as the Saints *go gorgeouſly* at the *Coſt* of Grace, ſo they *eat delicately*, and live high.

high. Answerable to their *garbe* is their *dyet*. Their very *bread* is the bread of Heaven. *Joh.* 6. 51. *I am the living bread which came downe from Heaven.* Food for Angels, yea, and better then any they have, for Angels have not the *body* and *blood* of Jesus Christ to feed upon, as the Saints have. We find in the song of *Moses*, *Deut.* 33. 14. that it was reckoned among the priviledges of the Jewes, that they did eat of the *fat* of the *kidneys* of wheate, as they had

sweet

sweet Manna in the wilderneſſe, ſo they had *pure manchet* in Canaan, and in *both* of them *repreſentative* of *thus* living bread from Heaven: ſuch a bread as ſerv's not only for the Saints *neceſſity*, but for their *delight*. And if the very *bread* of the Saints be ſo *dainty*, what ſhall we thinke of their *other viands*? of the *fatneſſe* which they meet with *in God's houſe*? *Pſal.* 36. 8. The *fat things full of marrow*, *Eſay* 25. 6. We read of *Aſher*, that out of him, as his *bread* ſhall be *fat*, ſo

so he shall yeeld *royall daintyes. Gen.* 49. 20. we may here well allude to it. 'Tis worth the observing, *Psal.* 37. 3, 4. what a *significant* terme is used, and in *what* connexion. v. 3. saith he, *Trust in the Lord and verily thou shalt be fed*, i. e. thou needst take no care for provisions to live upon Or as M *Ainsworth* read's it, *feed on Faith*, i. e. nourish thy selfe and live by it; *for the just man liveth by his faith. Habak.* 2. 4. and then marke what follow's, *Delight thy selfe also in the Lord.*

רעה אמונה
Pascere fide. Jun. i. *ex fide vive.*

v. 4.

v. 4. The word is exceeding *Emphaticall*, delight thy ſelfe in the Lord, that is, *ſatiate* thy ſelf, *pleaſe* thy *pallat*, be *filled* with an holy *gluttony*, be as the hungry *ſenſualiſt* is at the *ſweet-meats* and *made diſhes* that are before him. Such a kind of *pleaſure* 'twas that the *heart* of *David fed* upon, when he uttered thoſe words, oh taſt and ſee *how* good, or *how* ſweet, the Lord is! *Pſal.* 34.8. a ſpeech which we know is uſuall to the next that ſi's by: when a man meet's with ſome excellent

התענג (as ſome will have it) from עוג *pinſuit, placentas propriè.*

lent dish wch he looked not for. And *such* dishes do the Saints *meal* upon continually. The very *water* that they drink, is it not out of *springs* that bubble up *eternall life*? *Joh.* 4. 10. What then are their *wines*? yea, and their streames of *honey*, with the *milke* of the flowing breasts they suck? as their *bread* (we heard) is of the *fat* of the *kidneys* of *wheat*, so their *wines* are the *pure blood of the grape*, to allude againe to that in *Deuter.* 32. 14. yea, and *over* and *above* their wines

wines are *spiced*, *mingled* wines; not only *brew'd* out of Christs *blood*, but also *sweetned* with the *sugar* of his *love*, mingled with bowels of compassion. *Wines upon the lees*, *well refined*, that are *vigorous*, *sparkling* & *full* of revivement; they say *burnt* wine is a cordiall, 'tis true of this wine of the Saints, wch is *heated* with the *flames* of divine love; therefore well may it passe for a *Royall* wine, as those wines were, which we read of, in *Esth* 1.7. see and compare, *Deuter*. 32.14. *Prov*. 9.2. *Esay* 25.

25. 6. Their *honey*, it is of the *sweeteſt* and *pureſt ſtraine*, *honey out of the rock*, *viz.* the rock *Chriſt Jeſus*, ſucked immediately from thence, *Deut.* 32.13. and from the *honey-combe* of the *Goſpel*, the bleſſed *word* of *grace*, which is *ſweeter then the honey and the honey combe*, *Pſal.* 19.10. Their *milke* is *ſincere*, *full* of *creame*, battening and nouriſhing, ſuch as giv's both *preſent ſatisfaction*, and *future growth*. *Eſay* 66.11. *That ye may milk out and be ſatisfied with the breaſts of her conſolations*. 1 *Pet.* 2.

2.

2. *As new borne babes desire the sincere milk of the Word, that ye may grow thereby.* All these with whatever other provisions the hand of Grace ministers unto the Saints, are ministred to them in a *plentifulnesse*, equall to their *variety*. *Prov.* 9. 2. *She furnisheth her table with full feasts*, *Esay* 25. 6. *with store and great abundance*, that the eaters may be *abundantly* satisfied, and drink as *freely* as out of *rivers*. *Psa.* 36. 8. *They shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make*

make them drink of the rivers of thy pleasures. Grace deal's not with a *sparing* hand, but liberally, and with *hearty* welcome. *Eat oh friends, drink, yea drink abundantly oh beloved, Can.* 5. 1. drink *drunk*, as the word imports, be you filled with an holy *excesse*, as is intimated *Ephes.* 5. 18. When *Ahasuerus* made a feast for his Nobles, 'twas of *long* continuance, and *according to the state of the King, Esth.* 1. 7. Grace doth so likewise, the very *fragments* of *her* board would feed thousands.

שכרו
Inebriate. Ar. *Mon.* *Inebriamini.* Jun.

Mat.

Mat. 14. 20. *And they did all eate and were satisfied, and they took up of the fragments that remained twelve baskets full.* How many sweet meales might be made of the Saints *leavings?* time was when the very *crums* under Grace her table, gave a *full* meale to a daughter of Canaan, *Mat.* 15. 27.

Thirdly, the habitation of the Saints, the very *housing* which Grace hath built o're their heads, in the sumptuousnesse thereof, is no whit inferiour to their garbe and diet. They sit in heavenly

venly places with Christ Jesus. *Eph.* 2. 6. *And hath made us sit together in heavenly places in Christ Jesus.* Their habitation is on *high*, even within the *secret* of the Almighty. *Psal.* 91. 1. *Lord thou hast been our dwelling-place in all generations*, *Psal.* 90. 1. As it he had said, when we have had *no hole* to put our heads in, *no rocks* to run unto, *no towers* to be safe in, we have found both a *safe* and *glorious habitation* with thee, in the very *secret* of thy pavilion; thou hast admitted us even *there* where

thou

thou sittest in most magnificent state, and where easily thou gainest accesse to the friends of thy heart. Oh how glorious a palace have they, who thus dwell in God: yet 'tis a priviledge, common even to the meanest Saint, such as scarce have carriages in this world. While their bodies lodge but in houses of clay, yet even then their nobler part, viz. their mind and spirit inhabits higher. They have buildings in another world, which also they dwell in at present;

(though here below) so *bright* and *shining*, that even *Angels* are *dazled* to behold them. For *our conversation is in heaven*, saith the Apostle, *Philip.* 3. 20. and in an *higher* part of heaven then ever the *Angels* attained unto, even *nearer* God. The very *first* stone laid in the Saints buildings, how *precious* is it? 1 *Pet.* 2. 6. *He is the chief corner stone, elect and precious.* 1 *Cor.* 3. 11. *Other foundation can no man lay, then that which is laid, Jesus Christ.* And *answerable* to the *foundation* is the *whole structure*,

all *polished* from top to bottome, most *goodly* to behold, so that the very spectators that passe by, *Zech.* 4. 7. being *filled* with admiration at the lustre of it, lift up their shouts, and cry, *Grace, grace unto it.* So that all those *faire colours, foundations of Saphirs, windows of Agats, gates of Carbuncles, with borders of all pleasant stones,* mentioned *Esay* 54. 11, 12. with *all* other the *like* expressions, are used but as *metaphors,* the more lively to set it out. And as this *habitation* of the Saints,

which *Free-grace* at her *own* proper cost and charge hath raised for them, is most *richly* built, so it is an *huge* and *vast* thing, and so in *that* sense as *stately* & magnificent as in the *other*. For the Saints are all children of the *same* womb, & they *love* each other dearly, so dearly, that they will never by their *good will* be *apart* or dwell asunder. Now Grace *love's* to see *such* a disposition in them, and therefore to suit it accordingly, she hath made *one* house *big* enough to hold them all,

that

that they may be *all* under one roofe. So far & wide doth this *glorious edifice* enlarge it selfe (having multitudes of roomes to spare in it for new commers) that it grow's into a *City*, and that a *mighty* one; a city as *big* as a Kingdome. *Heb.* 11. 16. *He hath prepared for them a City. Mat.* 25. 34. *Come ye blessed of my Father, inherit the Kingdome prepared for you. Prepared*, it intimat's a kind of *extraordinary* thoughtfulnesse for the building of it, that the *materials*, the *fashion* of it,

and all that belongs to it might be *sumptuous*. As *David* speaks, 1 *Chron.* 29. 2,3. *Moreover*, saith he, *because I have set my affection to the house of my God, I have prepared with all my might, gold, silver, onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones*, &c. So Grace did, when she built *Heaven* for the Saints, she *knew who* were to dwell there one day, and therefore she spar's neither *cost* nor *art*; she provid's her *gold* and *precious stones* to build with,

pearles

pearles *so fair* and *goodly*, that the mighty gates of the City, each of them, were but of *one entire pearle*; and the very *streets* thereof *paved* with no worse then *pure gold*, *as bright as transparent glasse*, *Rev.* 21. 21. But *this* is not all, for that the *household stuffe* and *furniture* might be suitable to the *building*: the very *spoones* and *dishes*, yea, the *candlesticks* and *snuffers*, (and that but in the type onely) are *all* of *pure gold*, *Exod.* 25. 38. And if *these* so rich, what then may we judge of the more

Noble utensils, of the *vessels* of *honour*, and the *hangings* wherewith the rooms are furnished:

Fourthly, free-grace, which *thus cloth's, feed's*, and *houseth* the Saints in glory and state; is not *sparing* to them any other way, she put's *store* of *money* into their *purses* also. Parents that love their children, and are at great expences with them otherwise, are not wont to *pinch* them in *this* respect; but make allowance to them with such a free and liberal hand, that abhorring *basenesse*,

they

they may carry it out with a *generous* and *worthy* spirit. The *same* rule free-grace observeth also, never let's the Saints want money, no not the *poorest* of them; she stor's them with *good gold* and *silver*, see else, *Job* 22. 23,24,25. *If thou returne to the Almighty, then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brookes; yea the Almighty shall be thy most choise gold,* (so *Junius* read's it) *and thou shalt have plenty of silver.* So that the Saints know *no* want, no not the *meanest*,

בצרין
Lectissimũ aurum tuum.

or *youngest* of them; they *all* have enough, as well in their *Nonage* as in their *full age*. They are *rich in faith*, *Jam.* 2. 5. *rich in good works*, 1 *Tim.* 6. 18. *rich in precious promises*, 1 *Pet.* 1. 4. *rich* in the saving *knowledge* of the *word* of life, which dwel's in them *richly*, *Col.* 3. 16. Their money is *current* in heaven, though few will receive it for good coyne in *this* world.

πλουτίως.

Fiftly, agreeable to these things are all the rest. The very *attendants* upon the Saints, how *high* and *noble* are they?

2

a traine so glorious, that even *greatest Emperours* may *envie* unto: for *Angels* wait on them. *Heb.* 1. 14. *Are they not all ministring spirits, sent forth to minister unto them, who shall be heires of salvation?*

Doth it please the Saints at any time to ride out, and take a *prospect* abroad in the company of that *Royall* lover which Grace hath *espoused* them unto? Behold, his owne *chariot* is ready for them, with all the equipage thereof. *Cant.* 3. 9, 10. *King Salomon made*

made himselfe a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottome thereof of gold, the covering thereof of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

To all this, what riches of Grace goe besides those incident expences that occasionally arise; for as 'tis in a great family, if there be many sicke in it, or lye hurt, wounded, weake and diseased; especially if they be the prime peeces, the best beloveds, the dearest children

children, and *those* whose lives are *most* desireable on all sides; what *cost* is spared? Nay what *cost* is not most industriously improved, and that *all* the wayes that can be imagined, for the recovery of them? no *Chirurgery*, *Physicke*, *choise provisions*, most *helpfull* attendants neglected, night or day, how many a rich man hath *beggar'd* himselfe in costly remedies on his owne crazy body? or upon the body of his deare wife or child? *Bezar stones*, *dissolv'd gold*, *magisteriall*

pearle,

pearle, with a thousand such like *precious* ingredients have beene as common things, in *such* cases as these are. And just so it is among the Saints, how *many* of them often lye thus, *sick* and *wounded*, *weake* and *feeble* under the hand of Grace: *alwayes ailing* something, either *heads* ake, or *hearts* ake, *this* member is wounded, and *that* is out of joynt; the *eyes* are sore, the *stomack's* ill, the *spirits* faint, of one or other of them continually: nothing but complaining

among

among them, and crying out for *playsters*, for *cordials*, for *some* good thing, *this* or *that* which they may be able to digest: all these *free-grace* hath the *care* and the *charge* of; whose very looking to, with the remedies that are apply'd, amount's to full as *much*, if not to much more, then *all* the *disbursments* upon the *others* that are more healthfull. When free grace com's among her wounded patients in her *Christ's hospitall*, she com's, with no *common* salves, *no balmes* are applyed

plyed by her hand, but the very *balmes* of Heaven; no others can serve the turne, to worke the *cures* that *she* mean's to make. No cordials of *her* administring, but what have beene prepared by her *owne* hand and skill, in her owne *Apothecaries shop*, and applyed at the *sole* direction of the great Physition of soules, JESVS CHRITT.

Now lay *all* together, the *losses*, the *forgivings*, the *ransomes*, the *expences* of Grace in behalfe of the Saints: consider but

how

how much it is *all* these wayes out of purse, and then speak what you thinke of the *riches* of it.

But yet *all* this is *nothing* to what may be *further* said, in consideration of the most *inestimable* worth of those *rich* & *precious* things, which free grace may be said to bestow upon the Saints, *more properly* by way of *gift*. A view whereof (as in *one* treasury where *all* lyes) wee shall take by considering the *love* of God, and that *kind* heart of his, which his owne strong

and most deare affection hath so abundantly filled with *sweetest* inclinations *towards*, and most *glorious* intentions *concerning* the *Saints*.

Which most *precious* and *glorious love*, that it may the more *clearly shine* out unto us, it will be necessary to open the meaning of those words, *Eph. 2. 7. In his kindnesse towards us, through Christ Jesus*. Where occasion will be given to make this double enquiry.

First, *what* the *greatnesse* of Gods *love* is to the *Saints*, as they stand,

in

in a kind of *single* relation to *himself*, from those words, *in his kindnesse towards us*.

Secondly, *what* the *greatnesse* of his *love* is to the *same Saints*, as they stand in a *double* relation, *viz.* both to *himselfe*, and to his *Sonne*, and *how* that *love wrought* from all eternity in *behalfe* of the Saints, while 1. it *gave* the *Saints* to *Christ*, and 2. *gave Christ* to *them*, from those words, *through Jesus Christ*.

A speculation most *ineffably* delightful, which, it was no marvaile that the

παρακυψαι. Propenso collo vel inclinato capite introspicere.

the Angels ſhould ſo *much* deſire to peep into, *ſtooping down*, as the Apoſtle ſpeak's, in alluſion to the Cherubims over the Mercy-ſeat, that they might *pry* into the depths of this glorious myſterie, *viz.* the myſterie of *this* love. Of which, if God permit, I ſhall ſpeak in the next part by it ſelfe.

FINIS.

ERRATA.

PAg. 33. line 10. for *head* read *heale*. Pag. 48. margent read βασιλέως.